

The Spirit of Missions:

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THE BOARD OF MISSIONS

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PREACH THE GOSPEL TO EVERY CREATURE.

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No. 1.

MISSIONARY REPORTS.

Georgia.

St. Mary's—REV. W. D. HARLOW.

“Very slight changes, if any, have been made in this parish since my last report. Sickness and death have been around and about us, but through the mercy of our Heavenly Father, we have been restored to health, and delivered from the jaws of death. In June last your Missionary was attacked by a severe disease which continued with much violence for about two months. But during this time, although he was unable to perform any official duty, the church was kept open regularly every Lord's day for lay-reading by the wardens, which was attended by the congregation. Since my labors have been resumed, the attendance on our services has increased, and a more serious concern for religious matters has generally prevailed. May God bless our labors of faith, and hope, and love, until they shall redound to the good of immortal souls, and the glory of His great name.

“Since April your Missionary has performed no baptisms, though there are now three of the congregation waiting to receive this holy sacrament as soon as health will permit. He has officiated at two funerals, not of the congregation; administered the Holy Communion three times; and preached about thirty sermons, besides being absent from his charge two weeks, in attendance at the State Convention. The long absence at convention was owing to the great distance it was held from my parish. Our little church has not yet been consecrated, and we have had no confirmations, as the bishop has not yet been able to make us a visit. In thus reviewing my labors, I mourn that so little has been performed; while I am comforted in knowing that this work is not of man, but that God will prosper it in his own good time.”

Florida.

Key West—REV. C. C. ADAMS.

"Since your Missionary has been in holy orders he has been the servant of your Board. But on no former occasion has he taken his pen to report, with such a deep feeling of gratitude to the adorable Trinity, for the rich and ceaseless mercies which have crowned his life and labors.

"During the interval since the last report, the island has been several times exposed to epidemic fever, by the arrival of vessels with the disease. In one instance, a British brig drifted ashore in the vicinity, without a single man on board able to do duty. She was brought in here by the wreckers, and among her crew your Missionary found four Churchmen. Notwithstanding this, the island has been preserved from disease, and the season has been one of unusual health.

"Meanwhile our new church has been progressing to completion. It is 68 by 30 feet, Gothic style, entirely enclosed and painted, with blinds all round, and the whole finished in the strongest manner, and capable of resisting any hurricane which has ever blown in this latitude. It has been occupied for public worship since August, though unfinished within. Thus far no debt has been contracted which the congregation will not pay; but they look to promises which have been made abroad to complete their work. They have raised here this year, for the support of the Gospel, at home and abroad, and towards the church, \$1,300.

"Singular as is the cause of gratulation for these things, they are but the droppings of the mercies the parish has received. There appears to have been, meanwhile, a growing attention to religion, an increasing attendance on public worship, greater reverence for the Lord's day, an increase of families in the congregation—of communicants at the altar, an increasing readiness and desire on the part of parents to have their children regenerated, 'and grafted into the body of Christ's Church,' by holy baptism, while a large number, at least twenty, are waiting to renew and ratify, in confirmation, the solemn promise and vow which was then made for them.

"The Sunday-school, which at last report had been scarcely organized, now numbers over fifty children, with seven teachers, and the interest in this Church nursery is weekly increasing. Nearly one hundred Bibles, Prayer-Books, and Testaments, with several thousand pages of tracts of the P. E. T. Society, have been distributed. This latter class of agents has been found very useful. The thoughtfulness in the community may be, under God, chiefly attributed to these silent teachers. They find men in retirement; they plead with them in solitude; they catch the conscience off guard, and often pour in light when no other wedge would open a way to the soul. The Missionary can preach with these while he is sleeping. They are the best instruments he has to work with. If the Church desires to have her Missionaries accomplish much, let her give liberally to furnish them with suitable *tracts*."

Quincy—REV. J. J. SCOTT.

"From unavoidable circumstances I continued at Quincy until the first of October, three months after my resignation. In the entire six months, in which no report has been rendered, I officiated twice on every Sunday but one, when prevented by sickness. The congregation has uniformly been small, but attentive and earnest.

"I feel a deep interest in their welfare, and though the prospects of the church, that is among them, is not flattering, yet I trust some one will be found to go and break to them the bread of life.

"In the time, for which I am reporting, three persons have been confirmed, the same number added to the communion, one person has died, the marriage service has been performed three times. The principal church debt, and for which the building has been offered for sale, has been paid, and blinds have been put to the windows, and some other improvements that conduced much to our comfort have been made, and for which I will not forget to give the good ladies all the praise they deserve.

"Another subject that lies near my heart, I will mention, with the earnest hope that it may be thought of such importance, as to claim your attention. A number of persons residing in and about Milton, Santa Rosa Co., attached to the Prot. Epis. Church, have formed themselves into a congregation, and desire assistance in the support of a clergyman. They will be able to contribute \$250 or \$300 to this end, and if they can obtain some assistance while they are building the church edifice, after its completion, it is thought, they will be able to get on unaided. I will further remark, that Milton is the county town of Santa Rosa, situated on the Black Water river, near a factory, and several mills of various descriptions, where a number of operatives are employed, and it is highly important that it should at an early period be made a Missionary station. Any one whom the committee would send the people would receive, though it would be better for the present to have a single man. I have been invited to visit them; but as my duties here are equal to my ability to perform, leaving me no time for extra Missionary services, I cannot promise to be with them more than once or twice, at most."

Alabama.

Marion—REV. W. A. STICKNEY.

"The litany days of Lent, and all the Saints' days, festivals occurring in the week, have been observed with one service in the morning; I also offered prayer every day during Holy Week in the Chapel, with an attendance of from six to a dozen. My absence during three Sundays was caused by general indisposition and prostration during the hot weather. A fourth Sunday I lost from my station with a neighboring clergyman, in order to receive the Blessed Sacrament of the Lord's Body and Blood, and to gain a Sunday from him to have the same blessed privilege extended to my people. You will observe, then, that I am nothing more than deacon yet,—expecting priest's orders soon however. There have been no decided steps taken as yet for the erection of a church, our chapel up stairs being sufficiently large, but quite inconvenient.

Mississippi.

Claiborne County—REV. W. PRESBURY.

"Though I have no large accessions to report, yet it is matter of gratitude that my labors have not been entirely without fruit. Two of the white population and one of the colored, have been added to our Communion.

Another colored adult has received baptism, besides several children of both classes. My Sunday-school, including with the children who are able to attend, several adults, and of which I take the entire charge, is also flourishing. From this mainly, under God, I look for materials to build up this part of the visible Church, and I cannot but believe that 'line upon line, precept upon precept, here a little, and there a little,' will constitute seed which will ultimately spring up and bear fruit to God's glory. Our influence is gradually extending to the surrounding population. Almost every Sunday of late, I perceive some new faces in the congregation. This I regard as matter of encouragement, and as indicating that in due time we shall reap if we faint not. Some improvements have recently been made in externals, such as the repainting of the church edifice. Others are contemplated, such as the fencing and ornamenting the lot, the building of a vestry-room, the purchase of an organ, &c.

"All these things are encouraging, and induce me to plant and water with patience, looking unto God who giveth the increase."

Kirkwood—REV. E. H. DOWNING.

"This parish (St. Philip's, Kirkwood, named in memory of the oldest parish in the native state of most of our number. South Carolina,) was organized and received into union with the diocese last spring. We have as yet no church edifice; Divine Service is celebrated, and the holy Sacraments administered, in private dwellings. It has long been the design to erect a house for the public worship of God, but circumstances incident to the first settlement of a colony, have thus far delayed the good work. It is gratifying, however, to be able to state, that an amount has been pledged sufficient for the erection of a plain, but comfortable edifice, and a building committee appointed. We trust, that before many months more shall have passed away, we shall enjoy, as in other days, the blessed privilege of offering the sacrifice of prayer and praise 'in the courts of the house of our God.' Some of those around us, now strangers to the Church, will, it is hoped, become interested in her holy services; and the parish will then, it is believed, be both able and willing to contribute its proportion to the cause of Domestic and Foreign Missions.

"We were favored, last summer, with a visit from our beloved Bishop Otey, accompanied by the Rev. Wm. M. Giles and George S. Yerger, Esq. On that interesting occasion, six of the congregation solemnly confessed the faith of Christ crucified, in the apostolic rite of Confirmation. The number of our communicants at the present time is sixteen.

"The parish has recently been called to suffer from the first visitation of death. The victim was a young man; one, as we should have thought, could we have foreseen the event, whom we could not spare. His departure has deeply afflicted us, though we 'sorrow not as those who have no hope.' His is the only grave in our churchyard; but it may not be so long! Its impressive admonition should not be disregarded:—'Be ye also ready: for in such an hour as ye think not, the Son of Man cometh.'

"I have not officiated in Canton since July last. Previously to that time I held Divine Service there monthly, for a year. A parish (Grace Church, Canton) was organized in February last, and is now under the pastoral care of the Rev. E. Fontaine.

"Since my first report, I have occasionally been afflicted with slight attacks of hemorrhage of the lungs, but would state, with gratitude to God, that the health of myself and family is now as good as usual."

Yazoo—REV. N. W. CAMP, D. D.

“In the last report I spoke of the new church, the erection of which was then in progress. I have now to report that we have finished, consecrated, and nearly paid for, a neat and substantial plank Gothic church. It is furnished with the same bell which was used in our temporary building, and with a new organ, purchased with our old one and the sum of three hundred dollars.

“The church was consecrated Whitsunday, June 11th, by Bishop Otey.

“One of the most interesting incidents of my whole Missionary life, was the baptism of *eighteen* colored children and two adults at Ivanhoe, a plantation about four or five miles from this city, owned by George S. Yerger, Esq., of Vicksburg, on Good Friday last. Under the superintendence of a pious lay-reader, who resides upon the plantation, and instructs the slaves every Lord’s day, there has been built by the negroes themselves a very neat log church, which will soon be ready for consecration.”

*Louisiana.**East Baton Rouge*—REV. JOHN BURKE.

The statistics of this station indicate an encouraging condition, but the report contains nothing of general interest.

Franklin—REV. S. G. LITTON.

“I have been enabled, through the blessing of God, to officiate regularly since my last report, and although, to human appearance, little appears to have been done, still I am not without hope that the seed sown has taken root, and will, watered with the dew of God’s blessing, spring forth and bear fruit to his glory and the salvation of numbers who have regularly attended the services of the Church. I am happy to state, that during the summer months, notwithstanding the absence of a large portion of my congregation, the attendance was very good, and the marked attention of the hearers affords promise of a brighter day; while both combined go to prove that the interest in behalf of Zion is manifestly on the increase. God has been kind to us in raising up a desire on the part of many to have our church edifice completed, which, when effected, will be in every respect a comfortable as well as handsome building. It will be ready for plastering by Christmas, and so far we are entirely clear of debt. A gentleman, belonging to the parish, has agreed, indeed, himself made the offer, to plaster the building, and two others have offered to be two of three, who will order on the pews from the north. As soon as some gentlemen of my congregation, who have been absent during the summer, shall have returned, there will be no difficulty in procuring a third, so that there is every human probability that the church will be ready for consecration by the ensuing spring. Our progress has been slow, but nevertheless sure. Many now attend who were strangers to her, and I have not known an instance of any forsaking her, but rather does she grow in favor with all around. I do not look, however, for much increase or fruit to my humble labors until our church is completed, when, I trust, that time will prove I am not laboring altogether in vain. As to my

support, I must say, that in consequence of the expense attending the erection of the church falling mainly upon a few, it has been insufficient, totally so, to meet my expenses, and under these circumstances, I need hardly state that the failure of the former regularity of the Society, in consequence of her limited resources, has put me, from time to time, to serious inconvenience. But I do not complain, and only hope that the time is not far distant when the Church, calculating upon every man in the Missionary ranks to do his duty, will see the necessity of coming up to the full measure of ability in sustaining them in their conflict with the many, many trials to which they are subject, as well as in their heartfelt desire to do their duty in that state of life to which God hath called them."

Monroe—REV. C. S. HEDGES.

"It has been more than a year since I commenced my labors in this parish. During this time I have been engaged in my sacred vocation, either in Monroe or the surrounding country. Monroe is the centre of what is called the 'Ouachita country,' a region of the state which has been but partially settled until a few years past. This portion of the state is now fast being settled by an intelligent and wealthy population; yet the elements of society are in an unsettled state, and consequently, while things are in this condition, the progress of the Church will be slow. This is, however, a favorable time for laying the foundation of the Church deep and permanent, and future generations may have cause to rejoice on account of our present efforts. I have obtained subscriptions for the building of a church, to the amount of fourteen hundred dollars, and we expect to commence the work in a short time. Until we get a place of worship of our own, our services will be sometimes interrupted, as we are compelled, at present, to celebrate divine service in the court-house. During the past five months that I have been a "Missionary," I have baptized five children and attended two funerals. Several candidates for confirmation are awaiting the visitation of the Bishop. A small Sunday-school has been sustained by a few devoted teachers. The Holy Communion has been administered to a few devout recipients. I hope, that in my next report, I will be enabled to state more minutely my prospects and operations at this station."

Tennessee.

Jackson, &c.—REV. LOUIS JANSEN.

"In the routine of my duties there is but little variance from one report to another. The same distance is travelled; the same number of sermons preached, &c. Since my last, however, we have had six confirmed, and have also several waiting for the next visitation. As you have, I understand, been informed, Jackson, next January, will make an effort, if some Missionary assistance be granted, to have, as it ought, service every Sunday; it has yet to finish the church, which being done, it will become self-supporting. I suppose it will commence so to do at once, then I am thrown upon the other two stations for my support, and as they raise only about \$150 the two together, I must throw myself upon your liberality, in advancing my salary to at least the original grant of a married Missionary. This

may only be asked for a year or two, for by that time I hope to have these two places in a condition to have service all the time, like Jackson, then, as they cannot support one with my family, I, having accomplished my original design on the acceptance of this Mission, go forth again, Abraham-like, I know not whither. The three places must be united to support me, but I think it my duty to get out of the way just as soon as their interests require service all the time. In two years more I believe both will be supporting their own minister, and returning funds to your treasury. As it regards my support, thus far, I have had some serious trials to get along, and the fact of not having received my Missionary salary for a whole year, has greatly embarrassed me; at Christmas, my bills will come in, and if not paid, the practice here is, to sue every body, minister or not. I have struggled along, trying to teach a few pupils, but this is temporary and uncertain, the prejudices being too deeply rooted for me to do anything in this way worth my while as a continuance. My creditors will not be satisfied by being told 'I will pay you when the Church pays me.' Oh! no. The Missionary in this western country must be by the law seized by the throat, and have the stern demand poured into his ear, 'Pay me what thou owest.' It might be considered immodest for me to hint at my labors, or their results, by the divine mercy; yet, when appeals for the payment of salary come so frequently before the Church, ought not that Church to understand that she is not throwing away her money in useless expenditures, upon idle, self-indulgent, and inefficient Missionaries, who would obtain a better support from the field of their labor were they but '*The right sort of men.*' How can her false opinions be removed, or her fears quieted, but by knowing of their doings, which themselves alone can tell. Your Missionary then believes you will understand his motives, when he states, that for what the Church has expended on this Mission, there has been returned to her, rising 6,000 miles, travelled at all seasons, in almost all kinds of weather, not on roads eastern, but western, a thing almost as different as the inside and outside of a stage in a storm; or the snug bed in the pleasant room on a winter's night, and the fire in the woods, before which you stand to dry your dripping clothes, your bed the tree leaves, a log your pillow, with the whistling wind to lull your wearied limbs to sleep. Services regularly have been held twice on a Sunday, with few exceptions—there have been about 40 confirmed—two regular congregations have been gathered—one church built—another (here in Brownsville) now being subscribed for, and which will probably be commenced during the year; and finally, the Church placed on a lasting footing; and the two parishes, though they are yet feeble, and have much to struggle through, will in two years hence each have their own ministers, and if those ministers do their duty, return into your treasury annual contributions. One of them, Jackson, is already doing so, and returns you this year about one-fourth of Missionary appropriation. I repeat it, the motive of this detail is simply to show, that the expenditures of the Church have met a return, which, when the value of the soul is considered, and put in the balance against her dollars and cents, make them rapidly kick the beam."

Kentucky.

Covington—REV. G. G. MOORE.

“As I am to furnish a particular ‘statistical’ account of my labors for the year, on the 1st of April next, I will only now remark in general terms, that both of my stations, Covington and Newport, are beginning to show some tokens for a better state of things. In this place, the Church has been laboring under the burthen of a debt of near fifteen hundred dollars, which had very much crippled our efforts, and nearly discouraged the feeble few, who, for more than four years, have been struggling to keep up the Church in the midst of the most discouraging circumstances.

“But the ladies of the congregation, in the capacity of a sewing society, have pledged \$400, and last evening, about \$400 more were subscribed by the gentlemen, and about the same amount had been already pledged by others who were not at church last evening. This leaves a small balance, which I have agreed, with the aid of the bishop, to beg in the diocese within two years. When all this is accomplished, we shall next set to work to procure a church bell. It is a remarkable fact, that in this rapidly growing city, already numbering more than 9,000 inhabitants, with seven churches, there is not one Protestant bell amongst them. There are two Romish churches, each of which are furnished with a bell.

“Our congregation is steadily growing, and an increasing interest is manifested. The ladies have recently purchased, and paid for, a sweet toned organ, and have also handsomely carpeted the church. All these things encourage my heart to hope for still better prospects, and strengthen my hands to labor with greater diligence for the building up of our Zion.

“The parish, at Newport, has been in a very desolate situation; but from the labors of a convocation of neighboring clergymen, new life seems to be infused in the congregation, and the signs of the times indicate that better days are at hand for this parish also. The debt of \$400, which has likewise burthened this church, is in a fair way to be liquidated through the generosity of a wealthy gentleman, who informed me to-day that he had directed his son to pay it.

“I shall rejoice when each of these parishes shall become able and willing to support a rector, for my labors, preaching three times every sabbath, are almost too much for me.”

Danville—REV. M. F. MAURY.

“The statistics indicate a gradual increase of the Church at this station. The Missionary left his station during the past summer, to obtain some rest and relaxation, after seven years of service and incessant labor. During his absence, however, he officiated in the parish, where he staid, to a small congregation, destitute of a pastor. He hopes to raise the same amount this year, for Domestic Missions, as was collected last, namely: fifty dollars.”

Frankfort—REV. J. N. NORTON.

“Since my April report, the Church here has continued to grow and prosper. In May, the Bishop confirmed twelve persons, the largest number ever known in Frankfort. The church is open every Friday during the year, for divine service and a lecture, and the attendance is highly encour-

raging. A monthly service is held in the penitentiary. The free parish schools are prosperous, and doing a work for the Church which nothing else could accomplish. Finding that our church accommodations were becoming too cramped, I wrote sixty letters to personal friends and others, at the north, soliciting aid to build a larger one. The returns have been so extremely small, that nothing of the kind can be attempted. We have, however, made some alterations in the present building, which will make it hold about forty more, and this must answer until we become stronger ourselves, and our brethren abroad show themselves more ready to give.

"About a year since, the Rev. Mr. Berkeley, of Lexington, and myself, began to hold occasional services during the week, at Versailles and Georgetown, where the Church was almost unknown. The effort has not been altogether in vain: Midway has more recently been added to these stations, and within a few weeks past, a Missionary has removed to Versailles, and officiates regularly at the three places. He is supported by the contributions of the people and the Missionary Society of Kentucky.

"During the last fourteen months, I have distributed nearly three hundred prayer-books, and a large number of tracts, and these are now doing their silent work throughout the state. As a humble laborer in the vineyard of our Lord, I have been allowed to sow the seed, and watch and water it, and God without whose blessing man's efforts must be vain, has already been pleased to 'give the increase.'"

Hickman—REV. N. N. COWGILL.

"Since my last report, I have been constantly engaged in the duties of my Mission, with what effect time only will determine. The word has been preached, I trust, in season and out of season, in obedience to the apostolic requisition, and it is believed not altogether in vain. I cannot but think that there is a good state of feeling existing in my little flock. The young people are becoming more interested in our services, and join more heartily in the responses. Our growth is slow, but we are evidently gaining strength, and when we get into our new church, which we hope to do in a few weeks, our hearts will be made glad, and we shall feel more firmly established. Patience and moderation are greatly needed in dealing with the prejudices of the people; with a constant looking to Him, who alone can bring light out of darkness, order out of confusion, and make the truth as it is in Jesus abound, where error is prevalent. The wildest excitement and untempered enthusiasm have been sweeping over this portion of country to a most lamentable extent. There never was a country where the system of getting up and carrying on what they call revivals of religion has been more extensively and fully tried; and it will be difficult to find in our land a portion of country more destitute of a good healthy religious influence. Not three miles from where I now sit, is one of the most popular preaching places in this region, where they carry on all sorts of doings, even to the 'washing of feet.' Right under the 'droppings of this sanctuary,' an individual wished to raise a tobacco barn; I urged upon him the expediency of doing it without ardent spirits—he replied that he could not get the necessary help to do it without liquor. It is in such a field as this, where, as the sainted Heber said of India:

"Every prospect pleases,
And only man is vile,"

that your Missionary is called to labor alone, without seeing the face of a brother clergyman oftener than once a year. Through the kindness of a friend, I have it in my power to offer to any young brother, whose heart is burning to do good, and who is willing to endure hardships as a soldier of Christ, and who is willing to come into this portion of the Lord's vineyard, one hundred dollars a year, to be paid quarterly, in advance; his expenses to the field of labor to be paid with the first payment; board, washing, &c., and the use of a horse, &c., to be furnished him free of all expense."

Hopkinsville—REV. G. BECKETT.

"Your Missionary has faithfully endeavored to act up to his favorite motto—'work on, work ever.' Discouragements have been many and great, but resting on the promises of God, who smiles with favor on all who desire to work in accordance with His will, we have not presumptuously attempted to pry into the times and seasons of his gracious workings, which he assures us are in his own hands. Yet we have not thought of them with careless indifference, but prayed and prayed again for the approach of his set time to visit Zion. We feel the need of spiritual refreshings from his presence. May the Gospel, with its awakening energy, move the whole Church to more decided action than ever. God grant that thousands, who, like Gallio, have hitherto cared for none of these things, be found enlisted in the cause of truth and mercy against the powers of sin and death; and may means and appliances be called into requisition, which have hitherto been withheld through sordid avarice, or directed to unworthy objects.

"We feel that our cause is prospering, and though the results of our labors may appear small, yet to those who understand the field, they are great and encouraging. Since my last semi-annual report, I have baptized sixteen children, and received six persons, from the denominations around us, to the holy rite of confirmation. Through the blessing of God, I have been regular in the discharge of all my Missionary duties."

Intelligence.

THE CHICKASAW MISSION.—In the hope that it may awaken an interest in the subject, we publish the following letter. It was not intended for publication, but coming from one who was formerly in charge of this portion of the field, we trust we will be excused for spreading his testimony before the Church, as to the importance of this Mission. In addition, we also must state, that a communication recently received from the Commissioner of Indian Affairs, requests an early answer from us. If we will not undertake the enterprise, it will be offered to others.

Columbia, Tenn., Aug. 25, 1848.

[REV. AND DEAR SIR,—Upon my arrival at home some weeks ago, I found

on my table a communication from the War Department, respecting the establishment of a Mission School among the Chickasaw Indians. Thinking that it was a matter which appertained to the Rt. Rev. Dr. Freeman, Missionary Bishop for the south-west, I immediately transmitted the papers to his address at Cincinnati. Since that time I have heard nothing from him, and fear that the letter may have miscarried. I look upon the proposition from the Chickasaw nation as a very important one, and which ought by all means to meet with a prompt response from the Church. I can but express the very earnest hope that the Dom. Com. will immediately call the attention of the south-western Missionary Bishop to this business, if it has not already done so. I would myself act promptly in the matter, if I did not feel that it would be an intrusion unauthorized into another man's appointed field of labor. I have now with me a gentleman whom I shall ordain in a few days, that would suit admirably for such a Mission, in my opinion. And although I have occasion for all the help I can get, yet for such an enterprise as the one contemplated among the Chickasaws, I would cheerfully forego all the advantages to be gained by retaining the services of this gentleman in my own diocese. May I hope to hear from you speedily on this subject?

Very truly yours, &c.,

JAS. H. OTEY.

Rev. Chas. H. Halsey, Sec'y and Gen'l Ag't Domestic Committee.

STATISTICS OF THE CHURCH.

[From the Western Episcopalian.

The following table shows the number of Bishops and Clergy of the Protestant Episcopal Church in the United States, in the year of our Lord 1822, and their increase down to 1848.

Years.	Bishops.	Clergy.	Total.	Increase.
1822.....	9	346	354	—
1832.....	12	530	542	188
1833.....	14	582	596	54
1834.....	15	623	638	42
1835.....	15	662	677	39
1837.....	16	830	846	98
1838.....	17	902	919	73
1839.....	16	931	947	28
1840.....	17	991	1008	61
1841.....	19	1040	1059	51
1842.....	20	1092	1112	53
1843.....	20	1146	1166	54
1844.....	22	1200	1222	56
1845.....	22	1240	1262	40
1846.....	29	1281	1310	48
1847.....	29	1344	1373	63
1848.....	29	1427	1456	83

The whole number of Parishes in the New-England States in 1769 was 40; of Clergymen, 12; and of families, as estimated by President Stiles, 2,100.

The whole number of Parishes in the New-England States in 1847 was 243; of Clergymen, 250; and of Communicants, 17,438.

The whole number of Bishops of the Protestant Episcopal Church in the United States at the meeting of the General Convention in October, 1847, was 29; of Clergymen, 1,427, and of Communicants, 78,150.

Some of the reports as to the number of Communicants were defective, the whole number would probably have been over 80,000.

THE ATTRACTIVE AND THE AGGRESSIVE PRINCIPLE.

One of Dr. Chalmers' most powerful sermons is based on the principle, that 'in the Christianization of society, the aggressive principle is more powerful than the attractive.' Among other illustrations, one is full of point and instruction. In a destitute locality, he says, where a new church was established, the attractive principle, that is, the mere power of the church-bell ringing regularly to allure the people in, only brought a congregation of some forty-seven persons; while in a case as nearly similar as possible, the aggressive principle, that is, the outgoing of the clergyman like a Missionary upon the people in household visitations, was rewarded with a congregation of about four hundred and eighty.

That there has been too exclusive a reliance on the 'attractive principle,' none will doubt who are familiar with the spiritual condition of our country and the world. The *outsiders* are far more numerous than the church-goers; very much because no one has gone to them to 'compel' them in. And the misfortune is, that they who need the Gospel most, are the farthest from it, and are least likely to be reached by it on this principle. It can never be certain that all are evangelized, in any community, without the practical, aggressive principle is applied.

It is this feature of colportage, that has commended it to such universal confidence. It assumed, what has been found to exist everywhere, that in the prevalence of depravity, millions would stay away from the sanctuary, and must be followed to their homes, or they would never be reached. And every year's observation compels the conviction, that all other modes of propagating the Gospel, in order to their highest efficiency, should be more thoroughly imbued with this spirit. 'Go ye into the highways and hedges,' is the voice of Christ. It is not enough that the supper is provided, and the doors open to the guests who may come, if they will. But those who are disinclined, must be found, and urged, and entreated, yea, 'compelled to come in.' Ministers, Missionaries, Sabbath-school teachers, Tract visitors, and individual Christians, ought to have a clear conception of the power of kindly aggressive Christian action, compared with the too common policy of trusting to the attractive power of Gospel ordinances. —[*American Messenger*].

We cheerfully copy the above, and commend it to the careful consideration of our readers. Evidence forces itself upon us from all quarters, that the ministers of Christ must, in order to win souls, go forth and preach. That the Missionary must be sent out to invite, to persuade men to come in and share the good things provided for them by our Lord.

EMIGRATION.

It is impossible to print the following official table without a few reflections. Nothing can more strongly show the vast influence which the British Isles are exercising over the world than this array of figures. Including the probable emigration of this year and the next, we may put the number of persons who have left the country within a quarter of a century, at *two millions*, of which one-half have gone to the United States, and the other to the British Colonies.

The present character and the future condition of whole provinces must needs be much affected by the emigrants from Great Britain. We owe it, therefore, to our own mother country, and to the countries peopled from it—but, above all, we owe it to God, by whose blessing we have multiplied thus exceedingly—to see that the new colonies everywhere rising up be wisely and religiously planted; and we may well be stimulated to fresh exertions at home, by reflecting how much the better education, the improved moral habits, and every step made in our own social and religious progress, will become a blessing more and more widely diffused by the streams of emigration now flowing so rapidly to the Colonies of the West and the South.—[*Colonial Church Chronicle*.

Emigration from the United Kingdom during the Twenty-three Years from 1825 to 1847 inclusive.

Years.	North American Colonies.	United States.	Australian Colonies and New-Zealand.	All other Places.	Total.
1825.....	8,741	5,551	485	114	14,891
1826.....	12,818	7,063	903	116	20,900
1827.....	12,648	14,526	715	114	28,003
1828.....	12,084	12,817	1,056	135	26,092
1829.....	13,307	15,678	2,016	197	31,198
1830.....	30,574	24,887	1,242	204	56,907
1831.....	58,067	23,418	1,561	114	83,160
1832.....	66,339	32,872	3,733	196	103,140
1833.....	28,808	29,109	4,093	517	62,527
1834.....	40,060	33,074	2,800	288	76,222
1835.....	15,573	26,720	1,860	325	44,478
1836.....	34,226	37,774	3,124	293	75,417
1837.....	29,884	36,770	5,054	326	72,034
1838.....	4,577	14,332	14,021	292	33,222
1839.....	12,658	33,636	15,786	227	62,207
1840.....	32,293	40,642	15,850	1,958	90,743
1841.....	38,164	45,017	32,625	2,786	118,592
1842.....	54,123	63,852	8,534	1,835	128,344
1843.....	23,518	28,335	3,478	1,881	57,202
1844.....	22,924	43,660	2,229	1,873	70,686
1845.....	31,803	58,538	830	2,330	93,501
1846.....	43,439	82,239	2,347	1,826	129,851
1847.....	109,680	142,154	4,949	1,487	258,270
Total.....	736,308	852,564	129,291	19,434	1,737,597

Average Annual Emigration from the United Kingdom for the last Twenty-Three years.....75,547

The above table, which we copy from the Banner of the Cross, shows strongly the necessity of attention to the spiritual wants of the colonies of Great Britain, but far greater is the necessity for us to plant the Church

in our Western States. The colonists may become discontented and murmur, and even rebel, yet they have no immediate, direct influence, on the councils or general welfare of the kingdom.

But our Western population are citizens, exercising the rights of freemen; having at this moment great weight in determining who shall be our legislators, and what shall be their measures. If, then, the men of the West be ignorant, irreligious, and therefore demoralized, we shall feel in our most important affairs the evil effect of their action.

OUR PACIFIC CITIES.

We read with strange emotions paragraphs like the following, taken from the *California Star* :

SAN FRANCISCO.—A meeting of the citizens of this place was called on Thursday evening last, for the purpose of ascertaining the prevailing sentiment in relation to the establishment of a church in San Francisco.

"We hail this as the first step towards planting the standard of our glorious institutions on the shores of the Pacific, and trust an energetic co-operation of our citizens will ensure success to the enterprise.

"A Sabbath-school has been organized, and will be held at the office of the Alcalde, every Sunday, at the hour of 9 A. M. and 2 P. M. All children and their parents are invited to attend."

All this is going on within our own territory. San Francisco is now one of our Pacific cities, and these things are transpiring there among her citizens, who have but recently gone out from the midst of us. The names of these cities will soon become as familiar as Chicago or Milwaukee. Instead of being a voyage of six months from New-York round Cape Horn, we can even now leave in the steamer for the Isthmus, and crossing that, take the steamer the other side, which runs up the western coast of our continent, and arrive at San Francisco within one month. Very soon the exigencies of commerce, and the stir of emigration, will shorten even these conveyances.

The harbor on which the city is situated, has long been noted for being one of the most commodious in the world. The country affords facilities for agriculture, manufactures and commerce, not surpassed by any territory on the Atlantic coast. From every quarter we hear of companies forming for the purpose of emigrating thither. What food for reflection, as well as what a significant indication of duty, do these facts furnish! From the extracts above, given from a paper recently established at San Francisco, we see that those already there are disposed to establish religious institutions, and are trying to do it, even now, though as yet in the entire absence of ministers: there being none of any denomination to impress the healthful influences of religious character upon the forming society. The direction which this vast country takes now, will, in all probability, be followed in all coming time. The thoughts of Christians have been very little turned towards this part of our country. If there is a time when it is more important than at any other, to sow the seed of truth in a society, that time, in these communities, is the present. We are glad to know that some appropriate efforts have been commenced. The Home Missionary Society, expanding its benevolent purposes with the growth of the field of its labors, has already despatched a Missionary to California, who will soon be on the ground. Other agencies will not, we trust, be behind.—*N. Y. Evan.*

APPOINTMENTS.—The Rev. T. S. Savage, M. D., to Livingston, Ala., from October 1st, 1848. The Rev. F. Gardiner, to Bath, Me. The Rev. George Hall, to Lewes, &c., Del., from October 1st, 1848.

RESIGNATIONS.—The Rev. T. B. Fairchild, Logansport, Ind., to take effect August 1st, 1848, having taken charge of a parish in, and removed to Hudson, Ohio. The Rev. B. B. Killikelly, D. D., Delphi, Ind., to take effect July 1st, 1848. Caused by loss of health from long residence in the Wabash valley. Removed to Kittanning, Armstrong Co., Pa.

The above resignations were left out of the September number of last year, and have since been overlooked.

The Rev. James Keeler has not accepted the appointment to Bloomington, Iowa. That station is still vacant.

The Rev. R. J. Walker has resigned the station at Rushville, Illinois, to take effect October 1st, 1848. He has taken charge of a parish at Greenport, N. Y.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee, acknowledges the receipt of the following sums from November 15, to December 15, 1848.

MAINE.

Augusta—St. Mark's.....	25 00	
Bangor—St. John's.....	16 27	
Brunswick—St. Paul's.....	13 00	
Gardiner—Christ Ch.....	43 00	
Milford—St. James's.....	10 00	
Portland—St. Stephen's.....	5 00	
Saco—Trinity.....	5 00	138 27

NEW-HAMPSHIRE.

Concord—St. Paul's.....	15 30	
Dover—St. Thomas's.....	30 00	45 30

VERMONT.

Arlington—St. James's.....	25 43	
Bellows Falls—Immanuel.....	12 00	
Brandon—St. Thomas's.....	11 00	
Guilford—Christ Ch.....	4 00	
Middlebury—St. Stephen's.....	10 00	
Rutland—Trinity.....	10 00	72 43

MASSACHUSETTS.

Lawrence—St. Luke's.....	10 00	
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RHODE ISLAND.

Newport—Trinity Ch.....	29 00	
Zion Ch.....	25 00	
Providence—Grace Ch.....	26 00	
Do. for Me.....	25 00	105 00

CONNECTICUT.

Bridgeport—St. John's.....	50 00	
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Bristol—Trinity.....	5 00	
Braintree—Grace.....	4 00	
Cheshire—St. Peter's.....	15 00	
Danbury—St. James's.....	10 00	
Derby, Birmingham—St. James's.....	24 00	
Essex—St. John's.....	5 78	
Fairhaven—St. James's.....	10 00	
Hartford—St. John's.....	46 45	
Hebron—St. Peter's.....	9 00	
Huntington—St. Paul's.....	6 00	
Manchester—Zion Ch.....	10 00	
Meriden—St. Andrew's.....	18 00	
Middletown—Christ Ch.....	25 00	
New Canaan—St. Mark's.....	7 00	
Norwalk—St. Paul's.....	23 57	
Orford—St. Peter's.....	4 50	
Pomfret—Christ Ch.....	7 00	
Portland—Trinity, for Wis.....	15 00	
Roxbury—Christ Ch.....	2 00	
Stratford—Christ Ch.....	25 00	
Warehouse Point—St. John's.....	17 00	
Waterbury—St. John's.....	115 00	
Wilton—St. Matthew's.....	6 00	281 07

NEW-YORK.

Brooklyn—St. John's.....	32 00	
First instalment of the legacy of the late W. J. Cornell.....	100 00	
Cohoes—St. John's.....	5 00	
East Chester—St. Paul's.....	7 50	
Governor's Island—Ch. of St. Cornelius.....	1 87	
Harlem—St. Andrew's, for Ca.....	2 50	
Islip—St. Mary's.....	2 00	
Lithgow—Rev. H. Wheaton, D.D.....	10 00	
Maspeth—St. Saviour's.....	15 50	
New-York—Ch. of the Annunciation, a member.....	25 00	

<i>New-York</i> —Ch. of the Epiphany .	25	66
Do. for the Ed. of an Indian child, to be called Chas. H. Halsey ..	20	00
Grace Ch.	600	00
St. Bartholomew's.....	232	90
Do. for Ala.....	25	00
St. Mark's mo. off'gs.....	14	00
Do. Mrs. Fish, £.....	10	00
St. Thomas's.....	93	52
<i>Poughkeepsie</i> —Christ Ch.....	70	00
<i>Walden</i> —St. Andrew's.....	5	00
<i>Williamsburgh</i> —St. Mark's.....	4	00

NEW-JERSEY.

<i>Allentown</i> —Christ.....	4	00
<i>Berkeley</i> —St. Peter's.....	6	00
<i>Beverley</i> —St. Stephen's.....	6	12
<i>Bordentown</i> —Christ Ch.....	16	00
Do. from a member.....	6	00
<i>Elizabethtown</i> —St. John's.....	59	36
Do. for Wis.....	22	50
<i>Fairhaven</i> —Trinity.....	1	93
<i>Hope</i> —St. Luke's.....	1	68
<i>Jersey City</i> —St. Matthew's.....	22	50
<i>Knowlton</i> —St. James's.....	1	95
<i>Morristown</i> —St. Peter's.....	29	33
<i>Mount Holly</i> —St. Andrew's.....	4	00
<i>Newark</i> —Trinity.....	31	38
<i>New-Brunswick</i> —Christ.....	20	00
<i>Newton</i> —Christ.....	7	00
<i>Perth Amboy</i> —St. Peter's.....	45	00
Do. S. S.....	5	00
<i>Princeton</i> —Trinity Ch.....	35	00
<i>Shrewsbury</i> —Christ Ch.....	15	00
<i>Van Voorst</i> —Grace.....	17	21

356 96

PENNSYLVANIA.

<i>Bellefonte</i> —St. John's.....	3	50
Do. for Ca.....	7	50
<i>Bloomsburg</i> —St. Paul's.....	6	60
<i>Carlisle</i> —St. John's.....	75	00
<i>Columbus</i> —St. Paul's.....	4	00
<i>Honesdale</i> —Grace Ch.....	11	70
<i>Kingsessing</i> —St. James's.....	19	10
Ladies Miss. Soc.....	5	00
<i>Lancaster</i> —St. James's, for Bishop Kemper's jurisdiction.....	52	00
<i>Meadville</i> —Christ Ch.....	7	00
<i>Philadelphia</i> —Ascension.....	20	00
Gloria Dei.....	20	00
St. James's.....	178	85
<i>Phoenixville</i> —St. Peter's.....	4	18
<i>Pottstown</i> —M. and A.....	10	00
<i>Sanbury</i> —St. Matthew's.....	4	00
<i>Wellsboro</i> —St. Paul's, £.....	4	00
<i>Westchester</i> —Holy Trinity.....	27	25

458 68

MARYLAND.

<i>Alleghany Co.</i> —St. Paul's.....	2	00
<i>Anne Arundel</i> —All Hallow's.....	10	00
<i>Baltimore Co.</i> —St. John's.....	5	06
<i>Cumberland</i> —Emmanuel.....	46	70
<i>Elkton</i> —Trinity Ch.....	7	00
<i>Ellicott's Mills</i> —Patapsco Fem. Ins.....	19	00
<i>Hagerstown</i> —St. John's.....	19	09
<i>Hancock</i> —St. Thomas's.....	7	00
Hannah More Academy.....	11	00
<i>Hartford Co.</i> —Christ Ch.....	5	06
Do. a member.....	0	88
Do. from the late Mrs. Sarah Michaels.....	40	00*
St. George's.....	10	00
<i>Howard District</i> —St. John's.....	26	37
<i>Laurel</i> —St. Philip's.....	5	00
Missionary Station of the Rev. Mr. Kehler.....	3	00
<i>Mt. Savage</i> , St. George's.....	6	00
<i>Talbot Co., Easton</i> —Christ Ch., for Ca.....	25	00
<i>Washington, D. C.</i> —St. John's.....	92	00
S. S. Miss. Soc.....	10	00
Legacy of the late Mrs. Ingle, Miss. in Ill.....	100	00

450 16

VIRGINIA.

<i>Buckingham Co., Tillotson</i> —St. Peter's.....	10	60
<i>Parkersburg</i> —Trinity.....	5	00

15 00

NORTH CAROLINA.

<i>Elizabeth City</i> —Christ Ch.....	2	00
For Bp. Kemper's Miss.....	5	00
<i>Fayetteville</i> —St. James's.....	127	82
<i>Morganton</i> —Grace Ch.....	3	00
St. John's in the wilderness.....	15	90

153 72

SOUTH CAROLINA.

<i>Charav</i> —St. David's.....	20	00
<i>Charleston</i> —St. Michael's, for St. Augustine, Fa.....	2	50
Rome, Ga.....	2	60
<i>Upper St. John's</i> —A friend to Missions.....	100	00
<i>Waccamaw</i> —All Saints.....	25	00

150 10

GEORGIA.

<i>Clarksville</i> —Grace Ch.....	85	00
<i>Macon</i> —Christ Ch.....	51	80
For Van Buren, Ark.....	20	00
<i>Marietta</i> —St. James's.....	11	05
<i>St. Mary's</i> —Ch. of the Messiah.....	5	45
<i>Savannah</i> —Christ Ch.....	100	00

189 15

FLORIDA.

<i>Apalachicola</i> —Trinity.....	10	50
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ALABAMA.

<i>Greenboro</i> —St. Paul's.....	9	00
<i>Marion</i> —St. Michael's.....	8	00

17 00

TENNESSEE.

<i>Knoxville</i> —St. John's.....	100	00
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KENTUCKY.

<i>Corington</i> —Trinity.....	22	00
<i>Cynthiana</i> —Ch. of the Advent.....	3	00
<i>Frankfort</i> —Ch. of the Ascension.....	37	50
<i>Paris</i> —St. Peter's.....	14	00

76 50

OHIO.

<i>Cincinnati</i> —Christ Ch.....	61	66
St. Paul's.....	86	39
A parishioner.....	10	00
Ladies Benevolent Soc.....	14	00
<i>Dayton</i> —Christ Ch.....	15	00
<i>Dresden</i> —Zion.....	5	00
<i>Hudson</i> —Christ Ch.....	10	00
<i>Madison</i> —St. Matthew's.....	5	00
<i>Massillon</i> —St. Timothy.....	13	65
<i>Sandusky City</i> —Grace Ch.....	20	00
<i>Steubenville</i> —St. Paul's, for Wis. \$1, for Illinois, \$17.....	18	00

258 70

INDIANA.

<i>Delphi</i> —St. John's.....	12	00
<i>Evansville</i> —St. Paul's.....	5	00
<i>Michigan City</i> —Trinity Ch., for San Augustin, Tex.....	8	25

25 25

MICHIGAN.

<i>Detroit</i> —St. Paul's.....	50	00
<i>Niles</i> —Trinity.....	7	00
<i>Pontiac</i> —Zion Ch.....	4	50
<i>Ypsilanti</i> —St. Luke's.....	11	09

72 59

WISCONSIN.

<i>Racine</i> —St. Luke's.....	12	00
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ARKANSAS.

<i>Little Rock</i> —Christ Ch.....	23	45
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MISCELLANEOUS.

Tithes of a Clerk.....	15	00
E. R. V.....	50	00
E. W. L.....	10	00
T. R. J.....	3	00

78 00

Total.....\$4401 2

(Total, since 15th June, 1848, \$9894 84.)

*Paid over to the Foreign Committee by mistake, and included in their acknowledgments of November, 1848, page 392, vol. xiii.

FOREIGN.

MISSIONARY CORRESPONDENCE.

Constantinople.

REPORT OF RT. REV. HORATIO SOUTHGATE, D. D.—(*Continued.*)

June 29th.—Visited the school of —, one of the most important and most flourishing institutions among the Armenians. It was founded a few years ago by a society of men, who wished to obtain for their children advantages which were not then to be found in the nation. It was supported by pledged monthly contributions, and continues to be sustained, in part, in that way. But since its enlargement, it has also received aid from the national treasury, that is, the common fund of the Armenian nation. It is in advance of every other institution, (excepting, perhaps, one,) among the Armenians. It has teachers in Geography, Astronomy, Drawing, Algebra, Geometry, and other branches hitherto almost unknown in Armenian schools. It has also a teacher of English, and in this it is peculiar, being the only Armenian school in Turkey, within my knowledge, that has one. It was founded upon enlarged and liberal principles, which made it an object of interest to me, and it has been freely aided from the Mission, especially in the English department. The books which have been given to it have been of a decidedly religious or sound moral character, and it has also received various text books and instruments necessary to such an institution. The last student whom I admitted under my own care, was one who had finished the prescribed course in the English department in this school, and was the first in his class. Others have been offered, whom I cannot at present take; and I have the promise of the choicest scholars, or as many of them as I require, who have gone through a preparatory course in this institution. This will give me a constant supply of minds already somewhat advanced, and of the best minds in the nation. There are now about 450 boys in the school, of whom thirty are in the English department. I examined the latter in their studies to-day, and found that their progress had been very satisfactory since my last visit.

I took the opportunity of my being in the city to visit some of my native friends, and saw and conversed with a considerable number of the clergy and laity. It would be impossible to detail such conversations at length. Suffice it to say, that the kindness and confidence with which I was everywhere received, and the freedom with which religious topics were introduced, convinced me more than ever of the importance of this kind of labor, and of the facility with which it may be conducted. I find no difficulty in discussing even subjects of difference; nor have I ever found an Eastern brother alienated by such discussions, when they have been con-

ducted in a spirit of love, and a just allowance of his position as a member of Christ's Church.

July 1st.—Received a visit from two members of the Armenian Congregational Sect, one of them a "Church-member" in that sect. I should not have noticed an event of this nature, if it did not give me an opportunity of saying something which I have desired to say upon this new schism in one of the Oriental Churches—and I say it the rather because I have no intention of alluding farther to this denomination.

I feel that I can now, after the time that has elapsed, look dispassionately upon that event which has rent a (so called) "Protestant" fraction from one of the Eastern Churches. I still lament it, but not with the same unmingled feeling as at first. I have no doubt that its tendency is evil, and that it has already done more to promote infidelity than any one thing that has ever happened here. But, on the other hand, I think that it may have a good effect on many. I think there are those who will be roused by it to greater activity of inquiry, who will not go the length of rationalistic vain-glory to which some seem to tend. I think there are others who will see the necessity of maintaining for the Eastern Churches the most liberal position consistent with a holding of essential truth. This is all that will save those churches. If they attempt to enforce anything beyond, it will be fatal to them. There are many who see this. I think that the portions of truth which mingle with the errors of the new reformers will have their effect, and when joined with a proper knowledge of the Church of Christ, will bring forth good fruit. The danger is, that this latter knowledge will not be attained, and if not attained, the work that is going on will be one of awful destruction to all true religion. Already infidelity is using this new-springing "Protestantism" as the shield of its own malicious designs. The cry of "liberality," and "freedom of thought," and "private judgment," is taken up and echoed by men who care no more for Protestantism than they do for Mahomedanism; and there are, I doubt not, a hundred such to one true Protestant. They will conquer the work and give it a new character; they will make it an essentially infidel work, and the result will be the wreck of all that is good—the overthrow of Eastern Christianity, and the triumph of rationalism and unbelief. It needs no prophet's eye to foresee events already so clearly shadowed forth as these. Unless some conservative element comes in, there seems to me no hope. God grant that my worst fears may not be realized. It is in the trust that such a conservative element may be found and may prevail, that I do not see in the new schism a cause for unmingled regret. It may be overruled for good to the Eastern Churches—an affliction sent in mercy. Time only will show.

July 8th.—A deputy from the Papal community in the interior came to me. He has been here several times for the purpose of urging me to take under my charge the people from whom he comes. They are about 20,000 in number. He says that they have cast off their subjection to Rome, and the Bishop who was over them has been compelled to leave the place. He was particularly anxious that I should send a priest to them immediately. This I could not do, as I had none to send. But I sent them some Prayer Books, which, I hear, have been well received. Efforts were made to induce them to become non-Episcopal Protestants, but they rejected them at once. They are now in a destitute condition; all the Churches are shut, and there is no one to look after them. The most urgent entreaties have been made to me in their behalf, but I have nothing wherewith to answer

them. My funds for this quarter have not yet arrived. A large portion of what was due for the last quarter is not come: and I have no certainty that all of either will ever be received—so that I cannot even make a *promise* with any security of being able to perform it. For the same reason, I have been compelled to decline receiving another student, who has been offered to me to-day—a young man of high promise, and one in whom I was specially interested, as being a member of the community just mentioned. I have hoped, if I could educate him, that I might send him back as a Missionary to his people, and his own entreaties for education, with this object in view, were such as I could hardly resist. But I was compelled to resist them, and positively to decline receiving him. I should not have done this if I had had my funds in hand for this quarter, as in all former years. Now I have them not, and I would not assure the young man his daily bread. If I should receive him, I must speedily dismiss him again, unless I obtain my appropriation for the quarter. Of this, I have no security whatever. In saying these things, I have no complaint to make. The Church is at liberty to adopt what system she pleases. I wish only to present such of the leading facts in the history of my Mission as I can embrace in a report, whether they be prosperous or adverse. The Church will judge of them as she sees best: and I, for one, shall not repine at her decision, however afflicting it may be.

July 12th.—I have been so fortunate as to find a good translator from English into Greek—a rare thing here—and have put into his hands the Treatise on the Anglican Church for translation into the latter language. That in Armenian has now been some months in circulation, during which time, nearly a thousand copies have been distributed. Numbers have gone into the interior, and in every quarter whence I have heard of it, the reception has been gratifying in the extreme. That it has been useful, I have the most abundant testimony from many. The Greek translations will be made from a revised copy, which I am now preparing, and which I intend shall be somewhat larger, and more exactly adapted to circulation among the Greeks. For this purpose, the whole treatise will be re-written, and some points amplified and some reduced, the substance of the work remaining the same.

July 16th, 4th Sunday after Trinity.—My religious services on Sunday were suspended last spring on account of ill-health. I resumed them afterwards only for my family and students, and have so continued them since. Occasionally, however, native visitors are present, and at such times I ordinarily repeat the substance of my sermon in Turkish. This has been the case to-day, and often before, but it is sufficient for once, to allude to the practice. The most effectual preaching, is that which is addressed to the individual in private conversation, and this I have found the most durable in its impressions. I have greatly to regret that the shortness of my means prevents that degree of intercourse with nations which I formerly kept up at a distance from home, and obliges me to be very sparing, even of the comparatively trifling expense to which that intercourse subjected me—I mean the expense of caiques and other modes of conveyance.

July 18th.—Was pleased to hear from a correspondent that the translation of the Prayer-Book into *ancient* Armenian was going on at Madras, in India. It is in the hands of an Armenian gentleman, a native of that country, and I have no doubt will be eminently useful, especially among the more enlightened of the clergy, and Armenian scholars, generally. The translation made here is in *modern* Armenian, as better adapted to the

common understanding of the people; but there can be no question that the ancient language is best suited to the expression of theological terms, and to the exact definitions which such a work requires, for it is the language in which most of the religious literature of the Armenians exists. I am, therefore, rejoiced to hear that another has undertaken a version of the liturgy in the ancient tongue, and that he is, as there is good reason to believe, thoroughly competent to the task. His letters show an earnest zeal for the spiritual welfare of his countrymen.

Africa.

EXTRACT FROM JOURNAL OF REV. E. W. HENING, TABOO STATION.

[Continued from Nov. No. Spirit of Missions, p. 387.]

April 5th, 1847.—In the war between the people of Cavalla and Grahway, the latter attributed their defeat to the fact, that their Kwi not being sufficiently provided for, had been bribed by their enemies with a *pot of boiled beans*. Equally incongruous are their opinions as to the destiny of the human soul. One article of the faith appoints the grave-yard as its residence—another despatches it to the “ku-ble,” (spirit’s-country :) while a third gives it a habitation in the body of a new-born child. This supposed transmigration often gives rise to a ludicrous incident. When an infant cries very much, and the mother is unable to quiet it, she consults the devil-doctor. He declares that the spirit of such an one—a deceased relative—has entered the body of the child, who cries because it has not received the right name. But babies cry in every village, and the doctors are consulted; but as these oracles are not infallible, it sometimes happens that the same spirit is found in several bodies.

April 11th.—Preached at Kablika: subject, the holiness of God. The difficulty of conveying this important truth to the mind of a heathen, has been felt by all who have made the attempt. It arises from the fact, that as no such quality is connected with his duty or his religion, he has no word in his language to express the idea. It can only be indistinctly shadowed forth by types and illustrations drawn from sensible objects.

On the present occasion, among a variety of such illustrations, I alluded to the practice of bathing, so frequent and universal among the natives, and pointed out the analogy between the cleansing of the body by water and the purifying of the soul by the Holy Spirit. The abstract idea of holiness being, as I hoped, thus obtained, I attempted to transfer it to the character of the Supreme Being. At the conclusion of my discourse, anxious to know what impression was left upon the minds of my hearers, I asked them what they now thought of the holiness of God. The reply was, “Before we come to hear you preach, we must go in the river and wash ourselves, and put on a clean cloth.” Strange as this reply was, it would surprise no one acquainted with the African mind. While I attempted to elevate the thoughts above the gross objects of sense, all was dark and unintelligible; but the allusion to the practice of bathing presented something tangible, and the mind fastened at once upon the material image, to the exclusion of everything else. The case was not an uncommon one. I have often preached upon the parables of our Saviour, as exhibiting truth in a form the best adapted to the simplest apprehension; and

I have seldom found a person capable of deducing from the parable the abstract truth or doctrine which it inculcated. To the eye of sense, how hopeless would appear the labor of instruction! But God delights to honor His Word: and it has ever been the case, that where the strength of man, and the wisdom of man have failed, and faith itself has wavered, there the Gospel has manifested itself to be "the excellency of the power of God and not of us." While the spiritually blind are receiving sight, and the ears of the deaf are unstopped, and God is working for Himself in His own marvellous way, all that He leaves to man is, to "stand still," and with adoring wonder, "see the salvation of our God." Yes, the African has been converted. The chain which Infinite Mercy has let down has reached the profoundest abyss of mental and moral degradation; and if along that chain one—aye, but one—immortal and benighted spirit has regained its pathway to heaven, who shall count the multitudes that may yet join in the triumphal song of the Lamb: "Thou hast redeemed us unto God by thy blood, out of every kindred and tongue, and people and nation, and hast made us kings and priests unto God."

April 19th.—Another death! In the morning a child about three years old accompanied his parents to their farm, and at noon he was a corpse. The body, lashed to the fragment of a canoe, and supported on the heads of two men, was borne into town. There were none of the noisy demonstrations of sorrow usual on such occasions. It was to be ascertained whether the child had been killed by witchcraft, and if such should prove to be the case, the wailings of the women, (it was said,) would frighten away the "witchman," before he could be detected and punished. The bier was carried rapidly and quietly on till it reached the centre of the town. Here it was met by two old men. A long and almost breathless silence ensued. It was at length broken by one of the old men, who, advancing within a few steps of the corpse, thus addressed it: "Bati," (this was the child's name,) "if a witchman has killed you, you must stay where you are. If this is not so, and you have died from some other cause, you must come to me." At these words the bearers approached the speaker, stooped with their burden, and inclined it as if in the act of placing it in his arms. The same ceremony was repeated by the other man, with the like result.

As yet there had been heard no sound of mourning. I followed the men as they bore the corpse to an adjacent hovel. It was placed upon the threshold—the cords unbound—and then the wild shriek of anguish, as the lifeless form was clasped to her bosom, told of a mother's wo. I had often, since my residence in Africa, witnessed the obsequies of the dead. I had heard the heartless wailings of crowds of women. I had seen the mortal frame upon which death had set its seal—a holy seal—made grim and ghastly, and hideous, and I had turned with horror from the spectacle. But now, alone with that mother in her bereavement, I felt the solemnity, the sanctity of death. In the bitterness of that lamentation—in the bursting sobs and the scalding tears, there was grief in all the truthfulness of nature; the sorrow that had no hope—the stricken heart for which there was no balm. Closer, and still closer, she clasped her boy to her bosom. Alas! poor mother, thought I, cling to that clay ere they have scooped for it in the sand its dark and narrow cell. Aye, cling to it wildly—hopelessly; it is thy all. From the silence of the grave there shall come forth no voice of cheering for thee. Darkness! the worm! the dust! these alone are thy inheritance. With a sad heart I left the poor mourner alone with her dead.

Not in vain, I trusted, had I entered her lowly dwelling. I felt that my own heart had been drawn out in warmer sympathies—in holier charities towards my kind. I had mingled my tears with those of the forlorn one, for I, too, had drank of that cup of affliction; and those tears were eloquent witnesses to me, that to the most ignorant and degraded of my kind, however abjectly sunk in the scale of humanity, I was bound by the ties of a common brotherhood. And then the picture of that mother's love, so intense in its devotion—so blank in its despair! Beautiful instinct, thought I, of the human nature—a mother's love! Though all else of the divine image be effaced from the heart, and lay scattered into mind, here is one fragment undimmed amidst the wreck—one link of that golden chain which binds the mortal to the incorruptible—the earthly to the heavenly.

July 22d.—For more than two months I have been confined to my chamber by severe illness. "The Lord hath chastened and corrected me, but He hath not given me over unto death." I am still too feeble to leave the house.

To-day I received a visit from Blange, the devil-doctor of Kablika. He is a man of great shrewdness, and for gross lying and imposture is without a rival in his profession. Several months ago, being accused of witchcraft, he was compelled to drink sassa-wood, and narrowly escaped with his life. "You have a great name," said I. "You pass all doctors for gree-gree and devil palaver. How did it happen that sassa-wood hurt you so much?" "My enemies," he replied, "were so eager to take my life that they did not give me time to talk to the devil about the matter. But," continued he, "I have had my revenge; for my fetish has made the sun kill all the rice" (At this time there was a prospect of an entire failure of the rice crop.) A few minutes afterwards, when he was asked what would be the consequence if the people should hear of his agency in the destruction of their crop, he positively denied having uttered the impious boast. Blange is a fair representative of the class to which he belongs. Their influence among the people is proportioned to the extravagance of their pretensions, and the most palpable falsehoods afford a ready escape from every dilemma; for the "foolish heart" of this people is so "darkened," that "they cannot deliver themselves," or say, "is there not a lie in my right-hand?" Spirit of the living God, let there be light!

July 24th.—The possession of slaves is quite common among these people, but in general they are treated with much kindness. One distressing exception to this remark, has, however, recently come under our observation. An old woman, very thin and haggard, lately applied to us for food and clothing. Upon inquiry we found that she was a native of the Windward Coast, who had been captured many years ago by slave-dealers, and sold from one owner to another until she had come into the possession of a man in our neighborhood. It was stated that she was very badly treated by him, and allowed scarcely enough sustenance to support nature. After her situation became known to us we sent food daily to her, at the farm where she was employed, and she came frequently to the house, expressing great gratitude for the benefits she had received. Had the sentiment really existed in her heart, she would have been a remarkable exception from the rest of her race. She came to us to-day apparently in great distress. She said she had borrowed a copper ring, (an ornament much worn by the females upon their wrists and ankles,) and had lost it; and that she was threatened by her mistress with severe punishment if she did not find it. She added, that she had swept the house and searched for it in vain, and she came to

beg that we would give her one to replace it. The whole story turned out to be a base fabrication, and only a stratagem, as she confessed, to obtain a ring for herself. I can with truth say, that during my residence in Africa I have never conferred a benefit, except in the case of converts to Christianity, which elicited the slightest token of gratitude. On the contrary, the bestowed benefit has never failed to make me the debtor, and oftentimes the sufferer.

Go forth on your mission of charity! Enter that village where human wretchedness meets you at every turn! Go from hovel to hovel; restore the sick to health—feed the starving and clothe the naked; and though you may return from your labor of love with the consciousness of duty performed, it will yet be with the persuasion that from that hour you are a doomed man. The sufferer whom your charity has relieved, will, in all time to come, plead that charity as an argument for the gratification of every craving of an insatiable cupidity. A Missionary in this country, as I have been informed, once saved the life of a native by amputating a badly fractured limb, and though years elapsed, he declared, that to the last, he had not done paying for the service.

August 3d.—A very intelligent Krooman came here this morning, and entered into conversation so readily, that we were induced to inquire where he had learned English. He had been to Liverpool, and expressed great admiration of the white man's country and manner of life. "God love white man," he said: "God born him first—make him pass all people." This ready acknowledgment of the white man's superiority has a very unfavorable effect upon their advancement. They say that the two races are entirely distinct. "God give black man different fashion," is their reply to all arguments in favor of Christianity or civilization. I endeavored to convince my visitor that the natural inequality between the two races was not so great as he supposed, but was attributable mainly to education. In the course of the conversation, he had described, with expressions of astonishment and delight, the feats of sagacity which he had seen exhibited by a horse in the circus. "You see," said I, "what education can do even for a horse, how much more can it do for man! For," continued I, "which do you think has more sense—you or a horse?" "O! horse! horse!" he exclaimed, with the most unaffected sincerity, "he pass me plenty, he have sense too much."

August 5th.—In looking back upon my labors among the people, for the last six months, I can find no particular cause for greater encouragement or depression. The congregations have been the same, varying from five to twenty. There has been the same bodily presence, with the same listless apathy of mind; the same acquiescence in the truth of all that has been uttered, while the truth itself has exerted no visible effect upon the heart or the conscience. Where, then, shall we find the encouragement for Missionary labor? Where it ever has been, and ever will be found: "not by might nor by power, but by my Spirit, saith the Lord." Though the precious seed be strewn upon a parched and stricken soil; though the sky be brass, and the land iron, there let it abide. God is faithful, and in due season he will give the early and the latter rain: 'Then shall the wilderness blossom as the rose, and the solitary place be made glad.'

November 20th.—Another severe attack of illness confined me to the house for more than two months from the middle of August. To-day I embarked for the United States, an immediate change of climate being necessary for the preservation of my life. I trust that in the providence of

God I may, ere long, be permitted to resume my labors with invigorated health. I would here notice a peculiar effect of the climate upon the mental constitution. I allude to the facility with which the mind throws off the more morbid recollection of past trials and sufferings. It is not that the sensibilities of the heart have become blunted. Perhaps, under the first pressure of trial, they are more acute. The solution, I think, is found in the rapidity with which the machinery of life is worn down. Three years spent in Africa are equivalent to double that number in a more genial climate. It is thus that the mind forestalls the quietude which belongs to a more advanced period. Life here rushes on in a current so impetuous, that the features of its chequered scenery recede rapidly from the view and fade away in the distance.

MISSIONS OF THE CHURCH OF ENGLAND

[From the *Missionary Register*.]

China.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

China.—The Committee have taken further steps for the benefit of China—pp. 113, 114.

After an interview held with the Committee by a Deputation from the London Missionary Society, it was

Resolved, That the sum of 1000*l.* be granted to the London Missionary Society, for the purpose of enabling them to forward to Shanghai a cylinder printing-press, and an additional quantity of Chinese type; and also to defray the expenses connected with sending assistance from this country for printing the Chinese Scriptures.

Dr. Legge writes to the London Missionary Society—

“To meet present exigencies, an edition of the Epistle to the Romans has been printed on account of the Bible Society, and they are going on at Shanghai with the rest of the Epistles, in an experimental edition for the same object of 2000 copies, subject to the approval of the delegates when they meet in June.

“You will be glad to be informed that the openings for the introduction of the Gospel into China are being steadily enlarged. Instances have occurred, both at Amoy and Shanghai, of Missionaries being allowed, by the native authorities, to travel a considerable distance into the interior. The jealousy and suspicion of foreigners, which used so remarkably to distinguish them, are rapidly yielding to the influence of the new relations to other lands into which their country, by Providence, has been brought.”

CHRISTIAN KNOWLEDGE SOCIETY.

China.—In reference to the objects of the Society in China, the Report states—

“Much interest is felt by the Society on the subject of China; and the

period will be hailed with pleasure, when the Board shall be called upon to fulfil the pledge which it gave last year, to furnish a large contribution toward the endowment of a Bishopric in our Chinese possessions."—p. 114

The Rev. Vincent Stanton writes—

"The prospects of Church building have been most uncertain. Happily, however, I can now report the actual commencement of the work in levelling the ground, and the expectation that the foundation may be laid as soon as the rains have ceased, or not later than the beginning of winter. The College or School was long retarded by the difficulty of procuring a site. The first portion is now nearly ready for occupation. I have engaged a Chinese teacher, and am now only waiting for the arrival of an assistant from England to begin school with 20 or 25 boys. As soon as a second English assistant can be engaged, I intend completing the plan, and increasing the number to 55 or 60.

"The Standing Committee have allotted for the College 187*l.* 10*s.*, the balance remaining of 600*l.* placed by the Board at their disposal in June, 1843, for the Society's purposes in China; but Mr. Stanton has been informed that the sum of 250*l.*, (the portion assigned towards the erection of a Church at Hong Kong,) will not be paid until the plan for a Church shall be further advanced.

"I have the gratification to inform you that a large portion of the house is ready for occupation, and that I have the prospect of commencing early in the summer with an English teacher, Chinese teacher, and 30 boys. I hope to double the number, both of teachers and boys, about the beginning of next year. The Church is in progress: the ground has been levelled, a contract accepted for the foundations, and the trenches excavated. On the 11th of next month we hope that the foundation-stone will be laid. The grants of Her Majesty's Government, and your Society, together with the subscriptions, are equal to all anticipated expenses."

[FOR THE USE OF SUNDAY SCHOOLS.]

Biography.

WE select from the publications of the CHURCH MISSIONARY SOCIETY of England, some biographical notices of native converts connected with the Society's Stations in WESTERN AFRICA, in the hope that they may prove interesting to the children of our Sunday Schools.

"From the various accounts which have reached us from Western Africa, we select the following notices of the blessed effects of the Gospel in cheering the last hours of those who have received the knowledge of salvation into their hearts."

Mr. Eheman writes in his Journal—

"*July 2d*, 1847—I visited a sick woman, who for a long time had been a consistent member of our Church. Though she could not speak, yet

she fully understood what I said to her : and when I asked her about the state of her soul, she answered me by a motion of her head or hand, from which, and the peaceful appearance of her countenance, I could see that her heart was with her Saviour, and that the fear of death had been conquered in her. I left her much refreshed in my own mind. The Christian Visitor made the following remark concerning her, in his Journal for this month—‘ God has been pleased, in His own appointed time, to remove one of His flock from this world. She was one of whom it might be said that she was waiting for the coming of the Lord. In her sickness, as often as I visited her, she manifested some token of the grace of God working in her heart.’

“ She died on the 7th inst., and her end was peace.”

And Mr. Attarra gives the following account—

“*Sept. 8th*—A message came to me that one of the female communicants was very sick. I went after the messenger. As I entered the house, I said, ‘ What is the matter with you ? ’ The sick woman replied that she felt much pain in her body, but that her soul was very happy. ‘ All your preaching,’ she continued, ‘ I have in my heart, and God teaches me that I did not hear it in vain.’ I spoke many words of consolation to her. When I was about to leave, I made as if I was going to depart without praying with her. This I did to try her. Then she directly asked me to pray for her, which I readily did.

“ On the next day her happy spirit took its flight to the realms of everlasting felicity.”

Mr. Beale states in his Journal—

“*March 24th, 1847*—To-day I committed the mortal remains of John Saunders to the grave, in the presence of about 800 spectators. He was brought to a saving acquaintance with his Saviour soon after his arrival here in a slave; about thirty years ago. He loved the assembly of God’s Saints, and was never absent from either Sunday School or Church, unless prevented from attending by sickness. Through his regular and steady attendance on the means of instruction, he had gained a very considerable acquaintance with the Scriptures. His attainments in his business as a carpenter, and in general knowledge, were above the generality of Liberated Africans. By his upright conduct and fervent piety he had gained the esteem and respect of a large circle of our own people, and of many in other Communions. He was always ready to assist in any good work. He was a steady teacher whenever we needed help in our Sunday Schools, and was also for many years employed as an Assistant in watching over and instructing his countrymen. In various ways, indeed, he rendered gratuitous help to the Church Missionary Society. I believe his course was one of exemplary piety.

“ The occasion of his death was a severe cold, and inflammation of the chest. On Lord’s Day, the 14th, he was in his place at School and Church ; but in the evening he was taken ill, and laid on that couch from which he never more arose. On the Tuesday following he sent for me. I went, and found him very ill. We had a very serious conversation, during which he intimated that he thought this sickness would be *unto death* ; ‘ but,’ he observed, ‘ Jesus is my physician : I live in His hand.’ His sufferings were very great ; but were borne with exemplary patience. On Saturday evening I went again, and found him much worse. Many of our people

were with him, doing all they could. I gave out that beautiful hymn, 'When languor and disease invade,' read and expounded a portion of Scripture, and prayed with him. Saunders entered into all this most heartily, raising his hands and heart to heaven with great fervour. I saw him again on the Lord's Day; but it was evident that the means we were using to arrest the disease were useless, for he was much worse, and could scarcely be heard to speak. The last words I remember hearing him say were, 'I am looking steadfastly to Jesus: He is all my hope.' His friends sent for me on Tuesday morning; but before I reached the house his spirit had taken its flight, and was doubtless rejoicing in the presence of the Saviour in glory."

Mr. King adds the following interesting particulars—

"Informed of his being ill on Saturday, I visited him on the following evening, after the School. His appearance indicated that the pale horse's rider had got a sure and obstinate hold of his prey. It was with much difficulty he could speak to me, through the great pains on his chest. On my asking him the state of his mind he replied, 'Sometimes I feel Christ's presence with me; but for a while I find my mind has wandered very much. You know how the enemy of souls is very busy. But, oh! what a great and unspeakable privilege it is to know the Bible! Its promises are now very precious, and a source of consolation to my soul. They afford me unspeakable comfort, which neither gold nor silver can impart. But what an awful thing it is to delay repentance till the time of sickness! I thank the Lord that He taught me to know and seek Him before this time.' 'What renders those promises more precious,' said I, 'is, because they are made by Him who cannot lie.' Thus he found that all the pains he took in acquiring the knowledge of the Scriptures, and of perseveringly attending the Means of Grace, at this time were amply repaid by Him who is a rewarder of those that diligently seek Him."

Mr. Schmid writes—

"After the Evening Service I went to see William England, who had been laid up for a considerable time, but whom, in spite of his great sufferings, I found in a quiet and peaceful state of mind, resigning his will to the will of God. 'I am,' said he, 'nothing but a worthless sinner; it is the grace of God which upholds me.' Alluding to my coming to Hastings, he said, 'We are glad the Society has given us a Missionary again, for we are here infants, in need of a nurse, and if that is withdrawn from us we are in danger of perishing.'"

A fuller account of this poor man, who shortly afterwards died, is given in the Journal of Mr. Bartholomew, as follows—

"By the death of William England, which occurred at Hastings on the 21st of August last, our Church has lost a most valued member. He was a liberated African, of the Haussa tribe. When he was brought to this Colony, through British benevolence, he was placed at Gloucester, where I became acquainted with him in 1832, when I was stationed in that village. In 1827 he removed from Gloucester to Hastings with his family, and shortly afterward the Rev. J. F. Shon engaged him to be his interpreter of the Haussa language. He also accompanied Mr. Shon in the Niger Expedition. In March last, when Mr. Shon left the Colony for Europe, England

returned home. In the beginning of May last he became ill, and was obliged to be kept at home. I visited him often, and had some interesting conversations with him; confirming his mind with the consideration that God visits and chastens His people for their good, to exercise and prove their graces, and to subdue their iniquities; and reminding him that his mercies are far more numerous than the stripes of His correcting rod. William replied, 'Suppose a man gives his neighbour a fowl, to take care of it for him, and at a certain season the owner requires it, must not his neighbour give it up?' I said, 'Certainly he must.' Undoubtedly he meant that the Lord can dispose of His creatures just as He pleases. No instances of his absenting himself from the Means of Grace have ever come to my knowledge since I have been stationed here. I frequently observed, that whenever he came to Church he would carry with him his Bible, Prayer Book, and Hymn Book, wrapped in his handkerchief. We often communicated together about the love of God. Mr. William England was indeed a worthy Christian; his character was consistent with his profession. Thus he hath *fought a good fight*, he hath *finished his course*, he hath *kept the faith*; and hath undoubtedly obtained a *crown of righteousness, which the Lord, the righteous Judge*, has promised to His faithful followers *at that day*.

From Mr. Young's Report for the quarter ending June 25, we take the following notice:

"One of the communicants has been separated from us by death. I visited him twice during his illness, and found that he bore his bodily sufferings, which were intense, with Christian fortitude and patience, and resignation to the will of God. I felt it profitable to witness his Christian Spirit. I prayed with him twice, his friends kneeling down with me, and commending him to the mercy and grace of God. He said, 'It is painful; but never mind; all will soon be over. It is good for me. Jesus knows it; I believe it; I trust; I hope.' In answer to a question, he said, 'I have long time been convinced I am a sinner; but Jesus died for me. I hope for mercy for His sake; that is my hope. This man was a consistent communicant of our Church for upward of ten years, and died in humble faith and hope of eternal life through Jesus Christ.'"

The following is from Mr. W. Parkin's Journal—

"Sept. 4th, 1847—Two members of our Church were this day interred at Gloucester, one of them named Sarah Edmunds. For more than four years she had been confined to her bed by a most painful disease; yet whenever I visited her, I invariably found her in a most happy state of mind, thankful under all circumstances, and ever resigned to her Heavenly Father's will. Her faith in Christ Jesus, and her hopes of immortality, were decidedly based on scriptural grounds. Her patience under all her sufferings was highly exemplary. She had a retentive memory, and, though unable to read, could repeat many passages of the Bible, and many of the beautiful prayers of our Liturgy. My Christian Visitor called upon her a few days before her death, read Psalm xxv., and prayed with her; when, being speechless, she moved her hand as an expression of gratitude. He again called on the evening before her death, and read John xiv., and prayed with her. She had then strength sufficient to articulate a few words, and told him that she felt the Lord was with her. On the morning of her death she sent for several of her friends, and made known to them that her end

was approaching, and that she was happy. Just before her departure she raised her eyes and hands to heaven, and then, without a groan or struggle, her spirit took its flight to Him who gave it. In her lifetime she had had to pass through the deep waters of trouble and affliction; but the eye of faith enabled her to behold her heavenly inheritance, and thus to pass through all, even the Jordan of death, triumphantly."

Mr. F. W. H. Davies gives the following account of the death of a pious woman—

"June 20th, 1847—I this morning heard of the death of Jane R. Toward the close of 1827 she was brought to the Colony a poor slave, and soon afterward became the apprentice of Mr. J. Attarra. In the following April Nathaniel Attarra was born, and she became his affectionate and attentive nurse. From this period to the day of young Attarra's death he cherished a great regard for Jane. This feeling was reciprocal; for no sooner did the poor woman hear of his death than she wept most bitterly, exclaiming that she had lost her beloved young master; but, after a short pause, she said, with Christian resignation, "*The Lord gave him, and the Lord hath taken him away; blessed be the name of the Lord.*" During the whole period of her apprenticeship, she was one of the most affectionate, dutiful, and industrious girls that ever entered a house. By the grace of God, and the good example of her master and mistress, she became a Christian, and all through her after course adorned the doctrine of God her Saviour in all things. In 1831 she was married from her master's house to a respectable young man, who subsequently proved unfaithful, which was the means of yet more strongly exhibiting in Jane the influence of the Gospel of Christ. I may just add, that she was a good reader of the Scriptures, had a very retentive memory, and was an excellent sempstress."

We may hope that the example of this poor woman was blessed to the husband, for Mr. Davies remarks, that, since her decease, he had regularly attended a class for instruction, preparatory to receiving the Lord's Supper.

The following narrative, dated May 7, was sent to Mr. Bultmann by Mr. W. Moore, the Schoolmaster at Rickets—

"I am very sorry to inform you that that old man who spoke of your faith being tried, like Abraham's, when you had been bereaved of your late wife, is dead; but I rejoice in that he *died in faith*. About a fortnight before his death he called three of the brethren to his house, and addressed them as follows—'I know that this sickness will not leave me, so I call you to beg you that you must hold fast this Christian Religion. As for me, I am not afraid to die, because I know that I am going to Heaven.' He addressed himself to one of them thus—'Samuel Turner, you must always tell our people to attend to Church and Prayer every morning; if you tell them, and they still careless, you must not grieve nor tire to speak.' Samuel Turner then said to him, I am informed, 'Brother I hear what you said, and I will attend to your request; but you said that you are going to Heaven: what good do you do for God that He will carry you to Heaven?' He replied, 'I do not trust on any good work, neither had I done any; but I trust in the Lord Jesus Christ, the Son of God, to save me, and I believe He will, because He *came into the world to save sinners*. I am a sinner; therefore, I am not afraid to die.' Some days after he called his wife, as I am informed by her, and said, 'Please to forgive me whatever bad I have done to you. As for me, I forgive, forgive from the bottom of my heart,

all what you have done to me. I hope God may bless and help you.' I visited him every day when sick; he was always glad to see me, and when I spoke the words of God to him he always listened with great attention. One day I asked him if his heart is not troubling him about his sins; he said, 'Yes, my heart sometime can trouble me about my sins, because they are many; but when I remember the Lord Jesus Christ, my heart can trouble no more.' He died in great peace, on the 5th instant, aged, I suppose, sixty-eight years, or thereabout."

Intelligence.

CHINA.—We have advices from Shanghai of date Sept. 15th. Mr. Syle writes: "At this port all continues quiet, and promises to remain so. *Heenling*, the former Taou-tai, was cashiered on occasion of his mis-management of the Chingpo troubles. He was formerly a Canton Hong merchant, who had purchased rank, and availed himself of this opportunity of enjoying a little real, though brief authority. Within the last few days he has been superseded by a Mandarin, promoted from Ningpo, one said to be favorable to foreigners.

The personal character of this officer is of some importance to us, since it depends greatly on him whether we are hindered or assisted in obtaining the lot which we desire for the Church. The one we have in view is so much more desirable than any other with which I am acquainted, that I should lament greatly if we failed to procure it. More difficulty has been experienced in this matter than was anticipated. I trust, however, before another month passes, this will be arranged, and the building commenced. The school-house is inhabited by us, very much to the improvement of our health."

The Bishop, in a letter to a friend, of same date, remarks: "We are, thanks to God, going on quietly, and see our work advancing. Mr. Spalding has succeeded remarkably well in acquiring the Colloquial dialect, and will probably soon attempt to preach. He was in great hopes of commencing at the end of his first year, but a slight bilious attack which has thrown him off of work for the last fortnight, will delay him for a time."

Bishop Boone had been indisposed, but was convalescent.

MISSIONARIES FOR CHINA.—It is indispensably necessary that this Mission should be speedily strengthened by additional Missionaries. The health

and consequent usefulness of those now engaged there, depend much upon their being assisted at an early day.

Here we have a Mission, opening as wide a door for successful labors as any now existing, and favored providentially with many appointments greatly conducive to the comfort and usefulness of those connected with it, and yet we appeal almost in vain for laborers.

We trust that this appeal may meet the eyes of some disposed to offer their personal service, for this portion of the Missionary field.

EPIPHANY COLLECTION.—The Foreign Committee have issued circulars, soliciting from the clergy a collection for this department of Missions, to be made on the 1st Sunday after the Epiphany, or some other during the Epiphany season.

A general response will enable them to make remittances to their stations abroad, and thus relieve their Missionaries from the anxiety to which they are now subjected.

The following is an abstract of the receipts of the Foreign Missionary Treasury, for the first six months of the present financial year, viz.: June 15—Dec. 15, 1848.

	<i>China.</i>	<i>Africa.</i>	<i>Athens.</i>	<i>Constantinople.</i>	<i>General.</i>	<i>Total.</i>
Maine.....	----	----	----	35 00	36 00	71 00
New-Hampshire.....	----	----	----	----	20 00	20 00
Massachusetts.....	105 00	202 00	3 50	----	88 59	399 09
Rhode Island.....	81 39	131 39	55 00	104 00	147 06	518 84
Connecticut.....	----	302 66	----	67 00	211 90	581 56
New-York.....	499 75	479 99	114 33	31 25	167 87	1293 19
Western New-York.....	53 33	136 11	53 34	----	26 76	271 54
New-Jersey.....	----	41 89	----	----	82 20	124 09
Pennsylvania.....	179 00	633 00	89 40	----	251 69	1153 09
Maryland.....	80 00	81 68	5 00	51 00	157 94	375 62
Virginia.....	202 33	680 93	58 00	33 00	26 13	1000 39
North Carolina.....	----	13 00	2 20	7 00	15 90	38 10
South Carolina.....	1056 40	342 75	157 75	64 96	241 79	1863 65
Georgia.....	12 50	45 58	64 00	----	109 07	231 15
Florida.....	----	10 00	----	----	----	10 00
Louisiana.....	----	20 00	----	3 00	----	23 00
Kentucky.....	----	----	6 20	----	36 40	42 60
Ohio.....	41 16	40 16	36 36	100 00	10 00	227 68
Indiana.....	----	----	----	5 00	----	5 00
Illinois.....	----	----	5 00	----	6 50	11 50
Michigan.....	----	----	----	----	44 25	44 25
Wisconsin.....	----	----	4 00	----	----	4 00
Miscellaneous.....	----	10 00	----	----	792 14	802 14
	2312 86	3171 14	654 08	501 21	2472 19	9111 48

Special contributions for the erection of a Church at Cape Palmas, Africa....\$277 14

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th Nov. to 15th Dec., 1848:

RHODE ISLAND.

<i>Pawtucket</i> —St. Paul's Ch., for education of Eliza Taft, Africa.	20 00	
Do. do., special off'g, for Africa	17 00	
<i>Providence</i> —Grace Ch., \$25; specially directed to general, \$2.	27 00	
Do. do for Greece.	25 00	
Do. do for Constantinople	50 00	
<i>Woonsocket</i> —St. James's Ch.	8 81	147 81

CONNECTICUT.

<i>Derby, Birmingham</i> —St. James's	5 35	
<i>Hartford</i> —Christ Ch., for Africa	54 00	
Do. Constantinople	50 00	
<i>New-Haven</i> —Trinity Ch., special off'g, for Africa.	71 00	
<i>Norwich</i> —Christ Ch., do., for Africa	26 66	
<i>Pomfret</i> —Christ Ch.	6 00	213 01

NEW-YORK.

<i>Hudson</i> —Christ Ch., for Constanti.	20 00	
<i>Newtown</i> —St. James's Ch., monthly coll., for China.	12 00	
<i>New-York</i> —Ch. of the Ascension, Mrs. Remsen, ann. sub., for education, China, $\frac{1}{2}$.	100 00	
St. Bartholomew's Ch., S. Cambreling, Esq., ann. sub. for ed. China, payment 1847, 1848.	50 00	
Do. do. Mrs. B. and Miss J., for education, China.	100 00	
Do. do. do., for do., Africa.	100 00	
St. Mark's Ch., Mrs. Theophilus Fiske, $\frac{1}{2}$.	10 00	
Two friends, through Rev. Mr. Irving, for Africa and China.	200 00	
Miss Eliza Turner.	50 00	
Family Mite Box, \$1, \$2 13, and \$1.	4 13	646 13

WESTERN NEW-YORK.

G. L. R., through Rev. P. P. Irving, for Greece.	20 00	
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NEW-JERSEY.

<i>Elizabethtown</i> —St. John's Ch.	30 00	
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PENNSYLVANIA.

<i>Brownsville</i> —Anonymous, a thank off'g, Africa, \$2, China, \$3.	5 00	
<i>Honesdale</i> —Grace Ch.	9 10	
<i>Philadelphia</i> —St. Andrew's Ch., for China.	125 00	
Do. for Greece.	50 00	
Do. for Africa.	50 00	
Do. education, Africa.	20 00	
St. James's Ch.	147 43	
<i>Wellsboro'</i> —St. Paul's.	4 00	410 53

MARYLAND.

<i>Washington, D. C.</i> —Sunday-school, St. John's, educa. of Lorenzo Thomas, Africa.	20 00	
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VIRGINIA.

<i>Alexandria</i> —Christ Ch., Africa.	20 00	
<i>Belmont Seminary</i> —Chapel at, for Africa.	7 37	
<i>Charlestown</i> —Zion's Ch. St. Andrew's Parish, for Africa.	61 16	
<i>Fauquier Co.</i> —Leed's Par., Africa and China.	90 00	
<i>Leesburg</i> —Shelburne Par., Africa.	51 25	
<i>Middletown</i> —St. Thomas's Ch., Africa.	23 10	
<i>Millwood</i> —Christ Co., Frederick Parish, Africa.	68 66	
A member of do.	7 00	
<i>Winchester</i> —Christ Ch., Africa.	17 68	346 22

NORTH CAROLINA.

<i>Elizabeth City</i> —Christ Ch., Constantinople.	7 00	
Colored cong., of do. for Africa	3 00	
St. John's Ch. in the Wilderness	15 00	
Sunday-school of do. for Greece	2 20	28 10

SOUTH CAROLINA.

<i>Charleston</i> —Ladies Chinese Association, ann. sub., for ed. China	350 00	
Mon. Miss. Lee, Nov.	1 25	
<i>Grahamville</i> —Ladies Sewing Soc. for Greece.	4 25	
<i>Upper St. John's</i> —An individual, a friend to Missions in general	100 00	456 50

GEORGIA.

<i>Augusta</i> —St. Paul's Ch.	86 14	
<i>Clarksville</i> —Grace Ch.	15 00	
<i>Macon</i> —Christ Ch., for Greece.	20 00	
Sunday-school, in part, towards educa. boy, Africa.	3 88	
From sundry members of the church, after a visit from Rev. C. C. Hoffman.	8 00	
<i>St. Mary's</i> —Ch. of the Messiah.	2 78	
Do. penny off'gs of colored S.S., for Africa.	2 70	123 65

OHIO.

<i>Cincinnati</i> —Christ Ch., from the mon. col., for Africa.	2 00	
<i>Dresden</i> —Zion Ch., for Africa and China.	10 00	
<i>Madison</i> —St. Matthew's Ch., for Africa and China.	3 00	15 00

WISCONSIN.

<i>Green Bay</i> —Christ Ch., Africa.	4 00	
Total.		\$2460 95

(Total since June 15, 1848, \$9,388 62.)